A GLASS
For the People of
New-England,

IN WHICH

They may see themselves and Spirits, and if not too late, Repent and Turn from their Abominable Ways and Cursed Contrivances:

That so the Lord God may turn away his Wrath, which he will bring upon them (if they Repent not) for their Blasphemies against himself, and for all the Murders and Cruelties done to his tender People, ever since they usurped Authority to Banish, Hang, Whip, and Cut Off Ears, and Spoil the Goods of Dissenters from them in Religious Matters, while themselves disown Infallibility in those things.

By S. G.

Man in the Pride of his Heart, will not seek after God; but when his Pride is stained, and his Lofty Look and Mind brought low, then may be he will, though many times it proves too late.

Printed in the Year, 1676.

US 12754.95*

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A

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For the People of

New-England,

In which they may ſee themſelves and Spirits, and if not too late Repent and Turn from their Abominable Wayes and Curſed Contrivances.

THey may remember, that themſelves were here accounted Diſſenters from the Epiſcopal Worſhippers; and may be, many of them, in that Day could not in Conſcience Comply with the *Prelate* then in power; ſo took their Flight in that Day, in which they were called to bear a Teſtimony againſt that they ſaw to be Evil in that Day and Time.

But when they came to *New-England*, they (I mean the worſt and baſeſt-ſpirited of them, which indeed were moſt in Number) fell to Baniſh their Fellows, which could not bow to their gilded Calf of Will-worſhip, which in ſhort time grew a great Bull, with Horns to puſh and gore, even to the Gallows, thoſe that could not worſhip the Beaſt; notwithſtanding the Lord raiſed up a Teſtimony in many of their Neighbours and Inhabitants of the ſame Country, who witneſſed for the God of Heaven, againſt their Wayes, Doctrines and Worſhips, ſome of which they baniſhed in a barbarous manner; others they evilly intreated and accuſed them of Hereſie, Conſpiracy, Muteny, Faction, and what not, to hide their Deceit and cover their Perſecution withal. And to the end they may come

to a Sight and Senſe of their Abominations, I am willing to ſet a few things in order before them, and not only before them, but alſo that all others may hear, and learn, and fear, and do no more ſo wickedly, leſt the Anger of the juſt God break forth as a Flame, as it is now happened among that perſecuting Generation in *New-England*. So that all may ſee againſt whom and what they have ſet themſelves, and vaunted themſelves at all times, even againſt the Appearance of the Lord Jeſus Chriſt, that he ſhould not appear to ſtain their Pride, in which they prided themſelves above all Humanity or Tenderneſs, either to Learned or Unlearned, Male or Female, Old or Young (if any queſtioned what their Hireling Prieſts and Smiting Prophets ſaid) they muſt be baniſhed, ſlandered and named with reproachful Names at beſt; but how much worſe uſed, many can witneſs, and their own Cruelty manifeſt.

Many were the Abuſes committed by them, on thoſe that went over on the ſame Account as themſelves did, and had as good a Right to live there as any amongſt them, although they baniſhed them, by what Power, they beſt know that have ſeen their Patent; but I'le leave that a while, and come to their proceeding againſt *John Wheelwright*, one of the Miniſters of the Country, whom they charged with *Falſe Doctrine*, and *a Mover of Sedition*, and what not, as you may ſee at large in a Book in Manuſcript, in which is all their Proceedings, too much here to inſert, I'le only give the Reader ſome Paſſages, by which it may be eaſily underſtood, againſt what they ſet themſelves, and oppoſed.

But I may firſt give a hint at the manner of their Work; *John Wheelwright* preached of a Light in man, and of a Spirit in man, at which *New-England* was in an Uproar, and much troubled (as *Herod* and all *Judea* was when they heard of Chriſt Jeſus (who is the Light) coming into the World. So a *Jezebel*'s Faſt, as you ſhall ſee anon was proclaimed, under pretence to ſeek God in this Day of Trouble; the Faſt was kept on the 16th Day of the 11th Moneth, 1636. and this *Peſtilent Man* (as they deemed him) *John Wheelwright*, muſt preach at *Boſton*, before the Wolves in Sheeps Clothing; and indeed,

indeed, however it hath been or may be with him ſince, the man then ſpoke and preached many ſound Truths; I'le here inſert ſome of his Sermon, and let the Reader judge.

He exhorted the Brethren and Siſters, *To get Chriſt into their Hearts, that they may be happy*; and exhorts his Brethren and Siſters in the Name of God, *To endeavour to bring Chriſt into the Hearts of People, and then* (ſaith he) *you ſhall make the Church and your ſelves happy.*

And alſo ſaid, *That as ſoon as Chriſt cometh into the Soul, he makes the Creature nothing*; *and* (ſaid he) *in the Goſpel Works of Sanctification muſt be preſſed no other way, but as they grow from the Root, Chriſt Jeſus*; *for it is he that worketh in you both to will and to do, of his own good Pleaſure: and* (ſaid he) *this is the Covenant of Grace, I will forgive their Sins, and write my Law in their Hearts and Inward Parts, and that is the Goſpel in which the Spirit of God is conveyed, &c.*

And ſaith he, *We muſt be Meek and Lowly, as Chriſt was lowly, and content to receive all from the Father, even ſo muſt we be meek and lowly, and content to receive all from Chriſt: If Duties be preſſed any other way, they will be Burdens, that neither we nor our Fathers were or will be able to bear*; *therefore*, ſaith he, *if we mean to keep Jeſus Chriſt, we muſt keep open this Fountain, and hold forth this Light.*

And told them in that Sermon, *That the Spirit of Chriſt was no Smiting Spirit* (and ſo far *John Wheelwright* in this place) with much more, honeſt & true things, that were then given him to declare, and which indeed he then even in the midſt of Woolfiſh Profeſſors did boldly and valiantly declare, and as honeſtly and nobly ſtood unto in your Court, when and where you Arraigned him, Judged him and Condemned him, but could not diſprove his Doctrine, though he and others often challenged both Prieſts and Profeſſors, from higheſt to loweſt; and all or moſt you had to ſay, was, *That it was contrary to the reſt of the Miniſters, and therefore was Seditious and Mutinous.*

But becauſe I would be fair, and not wreſt their words nor meanings, I'le rehearſe ſome of their own Sayings in open Court

against *Wheelwright*'s Doctrine, exactly as I read in a Book, as aforesaid, and having also some Knowledge of things done in that Place of *New-England*. At a Court at *Boston*, 1636. consisting of *Henry Vane* Governour, Twelve Magistrates, Twelve Priests & Thirty Three Deputies; *John Wheelwright* was brought into the Court, and accused for *preaching on the Fast Day a Heretical and Seditious Sermon, tending to Mutiny and Disturbance*. *Wheelwright* bids them *prove it by Scripture*, and so did the Governour and many others, who saw their Wickedness, and abhorred and declared against their Proceedings; and many Members in the Court gave in their Testimony, *That his Doctrine was true, and according to God and Scripture*; and so said *John Cotton*, one of the Twelve Judges of the Matter, and a chief man for Learning, as they accounted him. But so mad was the greatest part of them, that they would proceed against *Wheelwright* and his Doctrine, right or wrong; but he would not answer to their ensnaring Questions, but still offered them to *prove his Doctrine by Scriptures*.

And now, to make good my word, I'le give the Reader their own words in Court.

And first let's hear *Collicott*, one of the Witnesses against him in Court (saith Collicott) *His Use in his Sermon was, to put a Difference between a Covenant of Works, and a Covenant of Grace, and I do conceive, that he did drive against the things now in question. And for the Light that is revealed by the Spirit, he did plainly and punctually say, That in that Case there was nothing to be seen but the Glorious Light of the Spirit breaking in upon the Soul in an absolute Promise*. So far *Collicott*.

But let's hear *Spencer*, that great Orator, and *New-England* Church Member; may be hee'l be more to the Purpose then his Brother *Collicott*: Well, come on, *Spencer*; let's hear what thou canst say against *John Wheelwright*.

Spencer: Wheelwright *teaches, that the Knowledge of our Sanctification, as well as our Justification, is only by Faith in Christ; and that in the Covenant of Grace nothing is revealed but Jesus Christ, and his Righteousness freely given to the Soul, and the Knowledge of it comes by Faith: And this*, saith Spencer,

cer, *is contrary to the Doctrine preacht in* New-England; *for*, ſaith Spencer, *it is commonly taught in* New-England, *That a man may prove his Juſtification by his Sanctification.* And ſo far *Spencer* in this place.

Well, hear *John Endicott*: *This is concluded a Falſe Doctrine, becauſe it is a Doctrine againſt all the Miniſters of the Country.* But here *John Endicott* told a Notorious Lye in open Court; for ſure he owned that *John Cotton* was a Miniſter, and if ſo, hear what he declared in open Court.

Cotton: *Brother* Wheelwright*'s Doctrine was according to God, in the Poin's Controverted, and wholely, and altogether; and nothing did I hear alledged againſt the Doctrine proved by the Word of God.* And ſo far *John Cotton*, with much more, which he then ſpake to allay the Heat of their Raging Spirits, but all would not do; for when they were ſo much Challenged to prove by Scripture the Doctrine Falſe, which *Wheelwright* had delivered, or elſe to acquit him, they found out another way to bring their Wicked Ends to paſs.

And ſaid *Spencer*: *The Matter in hand is not the Doctrine, whether it be true or falſe; but the Queſtion is, Whether or not Mr.* Wheelwright *hath ſtirred up Mutiny in the Country, and caſt Aſperſion upon the Miniſters?* And the Miniſters, I mean eleven or twelve, were as mad as who was madeſt, and as violent as any in this Matter; for which, and ſuch like Cauſes and Out-rages, committed by them, both in *New England*, and alſo here in *England*, the Lord, by ſundry Wayes and in divers Manners, hath pleaded with ſome of them, and ſome are hardned againſt a Day of Judgment, which certainly will overtake them in this Life, or in the Life and Judgment that is to come.

But that which is moſt to be lamented, that thoſe which once had a Good Teſtimony in their Hearts and Mouthes for God and his Light and ſpiritual Appearance; and they not being faithful and conſtant to that which was made manifeſt and committed to them, its even happened to them according to the Saying of the Lord God, by the Mouth of his Prophet, That *in the Day in which a Righteous Man turns from his Righ-*

teousness, and doth wickedly, all the Righteousness that he hath done shall be forgotten, and in the Sin which he doth he shall surely dye the Death.

And so I'le leave *John Cotton* and *John Wheelwright* and others to that of God in their Consciences, if any of them be in the Body, as for them that are out of the Body, they are gone to their long Home.

And so you Professors of *New-England*, who are not yet wholely blind, may see what your Priests, Rulers and Church-members have banded themselves against for this Thirty or Forty Years.

Even against God, who is a Spirit, and who is Light in all his Appearances, in either Son or Daughter, before ever a *Quaker* came amongst you: So the God of Heaven and Earth is clear of all your Blood, having raised up Testimony after Testimony, even ever since you set up your Inventions, and denyed the Light.

The next Piece of Wickedness I am to mind you of, is your barbarous Action committed against *Ann Hutchinson*, whom you first imprisoned, then banished and so exposed her to that desolate Condition, that she fell into the Hands of the *Indians* who murdered her with her Family except one Child, and after that made a notorious Lye on the destroyed Woman, the which one of their Priests put in Print, and another of that Tribe, *Samuel Clark* Priest of *London*, taking the Lye out of his Brother *Wells* his short Story, and must needs put it into his Book called, *God's Judgments against Heresie*, in which he also scandalized *Mary Dyer* and *Midwife Hawkins*, all which were known to be Women of honest Lives and Conversations, only protested against their false Church and Worships, for which they suffered in their Names and Estates, and some lost their Lives for their Testimony sake: For *Mary Dyer* they banished and hanged at *Boston*, for her Testimony against them, which she was moved of the Lord to bear amongst them.

But because you Professors have banished, and so been a means of destroying a Woman and her Family, as before, and have

have covered your ſelves by ſaying, *ſhe held about Thirty Monſtrous Heretical Opinions*, but have not that I can find laid down ſo much as One of them, for Indifferent Perſons to judge.

So I may do a little of that Work for you and others, by which it may be ſeen what the Ground of your Quarrel was; and I will do it in ſhort, and honeſtly, as I found it in her Letter, to one Mr. *Leverer* as ſhe writ him in her Anſwer to his 1*ſt*. *Moneth* 1646.

It ſeems by that Letter which *Leverer* ſent to *Ann Hutchinſon* he termed her *Haughty Jezebel*, and ſaid *ſhe was a Railer and Reviler*, and ſuch like Terms and Names, and yet in the ſame Letter asked her *what was become of the Light, ſhe once ſhined in, in their Parts?*

And now *Ann Hutchinſon*, to that Letter of *Leverer's*, *If it were the True Light, in which you ſay I did once ſhine in, I am ſure the Author thereof, and the Maintainer of it is God, and it ſhall break forth more and more unto the perfect Day, and when I was with you it diſcovered the beſt Light in your ſelf to be Darkneſs, as your ſelf confeſſed to me in your own Parlour.*

And whereas you ſay I ſpeak great ſwelling Words of Vanity, that Scripture is fulfilled in your falſe Teachers, who follow the Way of Balaam *and* Bozer, *And that Water holds out the Spirit,* John 7. 38, 39. *And Chriſt Jeſus came by this Water or Spirit,* Mat. 1. 18. *And hereby we ſhall know the Spirit of Antichriſt, becauſe he confeſſeth not that Jeſus Chriſt is come in the Fleſh. And as to that in* Rev. 12. *which you ſay muſt be meant of* Conſtantine, *and not of Chriſt, being brought forth in the* Gentile Church, *then the Woman that brought forth* Conſtantine *muſt be crowned with Twelve Stars.*

But your Church ſtanding in the City Order, by your own Confeſſion muſt needs be one of thoſe Cities of the Nations, which the Lord hath ſaid ſhould fall, Rev. 16. 19. *And if what you called Railing or Reviling, were a Truth of God, acted by him through me, then you have called the Spirit of God a Railer and Reviler.* And ſo far *Ann Hutchinſon*, with much more in her

Anſwer

Answer to *Leveret*'s Letter of the 1ſt. Moneth 1646. after they had impriſoned her, and baniſhed her.

So Reader if thou haſt an Underſtanding of what the Woman held forth, thou may ſoon conclude what the Thirty Heretical Opinions were, that ſo much enraged *New-England* Profeſſors to impriſon, baniſh, and ſo (in a Senſe) murther her and her Family by the wicked Hands of the *Indians*.

But how ſhall theſe People hide their Wickedneſs from the ſimple-hearted, that they ſhould not ſee their Wickedneſs, and cry out againſt their Cruelty? well, I'le ſhew thee honeſt Inquirer, how they hide themſelves and the Innocent Blood.

The Woman before mentioned having been impriſoned and there by the Prieſts and Profeſſors pumpt and ſifted to get ſomething againſt her laying their Snares to entrap her, and having ſo done take their Opportunity when her Husband & Friends were abſent, as it is ſaid, and examined her in the fore-part of the Day, and baniſhed her in the after-part.

Notable quick Work! ſo ſhe goes by Water with many others that perceived they muſt go to Pot next, and providentially fell with *Road-Iſland*, and there they made a Cave or Caves, and in them lived until the cold Winter was paſt, in which time it was known to the Profeſſors, where they were, and that they had bought the Iſland of the *Indians*; and the Profeſſors began to ſtir and endeavour to bring the Iſland within the Compaſs of their Patent, ſo the poor moleſted Woman, it's like let in Fear, and thought ſhe would go far enough from their Reach, ſo going Southward to ſeek a Place to ſettle upon, where ſhe and her Family might live in Quietneſs, fell upon a Piece of Land that was in Controverſie between the *Dutch* and the Natives, and the Natives being in a Heat came upon them, and were the Executioners of what the *New-England* Prieſts, Magiſtrates and Church-Members were an Occaſion of, through their wicked and cruel proceeding, in forcing them to flee from their Rage and Fury.

And becauſe I promiſed thee to tell thee honeſt Inquirer, how they hide and cover their Wickedneſs, I'le do it by rehearſing what

what Priest *Wells* a chief Actor in this matter, printed in his Book entitled *Wells's short Story* (page 44.) as *Samuel Clark* in his lying Book quotes his Brother *Wells* for his Author, of this and such like most Notorious Lyes, of which he prints thus, *Ann Hutchinson*, *Mary Dyer* and *Midwife Hawkins*, see *Clark's Examples* page 249. and they have been known to be honest Women, and such as were of good Report, and never accounted either *Witches* or such Persons, as these two Priests and Brethren in Wickedness would have People believe, that so their Wickedness might be undiscovered.

Now here Priest *Clark* after he had writ and printed a most cursed Lye of *Mary Dyer*, whom they banished and afterward hanged at *Boston*, as also of Midwife *Hawkins*: Saith he, *About the same time, and in the same place, One Mrs.* Hutchinson, *who held about Thirty Monstrous & Heretical Opinions, whereof you have a Catalogue set down by the same Author*, page 59. *And growing big with Child, and towards the Time of her Labour, at last brought forth Thirty Monstrous Births, or thereabouts, some bigger and some lesser, some of one Shape and some of another, few of any perfect Shape, none of all of humane Shape: This Mrs.* Hutchinson *was first banished by the Magistrates of* New-England, *into* Rhoad Island *for her Heresies, but not staying long there, she removed with all her Family, her Daughter and her Children into the* Dutch Plantation *to a Place called* Hell Gate, *where the* Indians *set upon them, and slew her and her Family, her Daughter and her Daughter's Husband, with all their Children save only one that escaped.*

So here is the Priests and Professors Cover, and they wipe their Mouths, and I warrant they would by saying the *Indians* committed this Murder be thought clear of this Innocent Blood.

So Reader thou mayest see the Rage and Envy of this professing Generation, for they banished, imprisoned this tenderly bred Woman in or towards Winter, and what with Fears and Tossings to and fro the Woman miscaried, upon which they grounded their abominable Untruth; many Witnesses might be produced to prove this, and to disprove their abo-

abominable frequently told Slanders, and also printed by Priests and *New-England* Professors, and their Confederates here in *England*.

I might insert that other Story which the same Lye makers made of *Mary Dyer*, and Midwife *Hawkins*, but it's not worth while, as to his Description of a horrid Monster, wherein their Lyes were apparent to many sober People.

And now let me mind you of your abominable Wickedness committed by whipping *Obadiah Holems* the Baptist with forty Stripes save one, it seems the old Father of all Whippers about Religion, loads his whipping Children in one Way, and sets them their deceitful Bounds, and may be he and they his Children may bring Scripture and Example for Forty Stripes save one.

But why would you not dispute the Point with *Obadiah*, when he so fairly offered it at your tortering Place, and the man you may remember brought his Bible to your Whipping Post to prove his Principle and Practice by Scripture, and disprove your Principles and Practices by the same; but your Godly Magistrate, as you called him, told him that was no Place to dispute in, or Words to that purpose, and so you whipt him in cruel manner forty Stripes save one: And his Fellow that was with him an aged honest man, you whipt also in cruel manner, and would have whipt *Clark* as you said, had you not had Money given you: But where did you learn in Law or Gospel to take Money for not whipping them that deserved Whipping? Behold your base Dunghil Spirits in which you act!

And you may remember, that when one of your own Members or Brethren, though not in Cruelty, namely *John Spur*, beheld your Barbarous proceedings, and the man's then Christian like Deportment under the Tyranny of your Tormenter, who in violent manner in the Face of the People, after your *Jezabel-Lecture* at *Boston*, gave him Forty Stripes save one upon his naked Body, the which *John Spur* beholding, was moved with Pity, and in the Brokenness and Tenderness of his Heart could do no less then take the man by the Hand, and gave thanks in the Man's behalf to God, who had carried him

through

through so great an Exercise, with so much Joy and Patience, for which *John Spur* was sent for to your Seat of the Whore and Beast at *Boston*, and there was fined for giving Thanks to God, as aforesaid, the Sum of Forty Shillings; and this was for taking the Man by the Hand, and giving Thanks to God, after he had been whipt Forty Stripes save one.

So all People may see what blind Zeal will hurry Professors on to do, drink Blood, and desire to drink more and more, and thirst more and more after Blood, as will in time be manifest to all sober People. Oh drunken Professors and Talkers of God Christ and Ordinances! but possess nothing but Cruelty and Deceit. How are you made drunk with the Cup of Abomination? What more abominable, then for men to rent and tear the Flesh off the Backs of Men and Women like Dogs, and all about Religion, and yet say no infallible Spirit to be known now adays, so then they themselves may be wrong as well as any.

Oh how have these Professors like Dragons smote with Head and Tail (the false Hireling Priests, the Head, and the Earthly Power the Tail) at all Appearances of God ever since they usurped Authority, never given nor granted them by God nor man, witness their Pattent given them by the King; repugnant to such Cruel Proceedings against tender Consciences. And how have you vented your Folly, and made your Madness manifest, by your base reproachful Language, commonly vented like Floods after them that could not submit to your Bundle of will-Worship, calling that good Island which took up, as I may say, your Banished, and yielded to them through the Blessing of God its Increase, which you commonly would call it, *Rogues Island*, and in my Hearing some of your Members commonly would say that *none but Whores and Rogues went thither*; A base envious Term and Name, by which the Rancor of your Spirits doth appear to all sober People.

Oh the exceeding Cruelty that appears in your Hearts, and because I would have you sensible of your own Iniquity and mourn under it, I may set one thing more before you in order, and that is this.

When, or soon after you had made your Decree, that *none should be received to inhabit within your Jurisdiction, but such as should be allowed by some of the Magistrates*, thinking thereby to keep up your invented Building, and *Babylonish* Tower of Will worship: And how bountifully hath the Lord handed forth to you, by raising up Testimony after Testimony against all your unequal Proceedings, and I may here rehearse one before named, (viz) *John Wheelwright*.

First, Saith he, *This Law doth leave these weighty matters of the Commonwealth of receiving or rejecting such as come over to the Approbation of Magistrates, and suspend those things to the Judgement of Man, whereas the Judgement is God's*, Deut. 1. 17. *This is made a Ground-work of grosse Popery, Priests and Magistrates are to judge, but it must be according to God's Law*, Deut. 17. 9, 10, 11. *That Law which gives that (without Limitation) which is proper to God cannot be just.*

Secondly, Because here is Liberty given by this Law to expel and reject those which are most Eminent Christians, if they suite not with the Disposition of the Magistrates, whereby it will come to pass, that Christ and his Members will find worse Entertainment amongst us, then Abraham *and* Isaac *did amongst the* Philistines, *then* Jacob *amongst the* Sechemites, *then* Lot *amongst the* Sodomites, *then the* Israelites *amongst the* Egyptians; *These all gave leave to God's People to sit down amongst them, though (they) could not claim Right as the King's Subjects may now* ——*That Law, the Execution whereof may make us more cruel and tyrannical over God's Children then* Pagans *and* Sodomites, *therefore it must needs be most wicked and sinful.*

Thirdly, *This Law doth cross many Laws of Christ, Christ would have us to render unto* Cæsar *the things that are* Cæsar's, Mat. 12. 11. *but this Law will not give unto the King's Majesty his Right of planting some of his Subjects amongst us except they please them.*

Christ bids us not to forget to entertain Strangers, Heb. 13. 2. *But by this Law we must not entertain for any continuance of time such Strangers as the Magistrates like not, though they be never so gracious, allowed of by God and Good Men, except we*

will

will forfeit them our whole Estates, it may be and much more then our Estates come unto.

Fourthly, *Christ commands us to do good unto all, but especially unto them of the Houshold of Faith.* Gal. 6. 10. *this Law gives Liberty to do hurt unto all, especially unto them of the Houshold of Faith. Many other Laws there are of Christ,* saith Wheelwright, *which this Law doth cross against, and therefore is most wicked and sinful.* And so far *John Wheelwright* in his Testimony against your Law or ungodly Decree, which sayings of his are come to pass, and you have exceeded *Philistines, Egyptians* and *Sodomites,* so it may be truly said who is like unto you, Priests, Magistrates and Professors of *New-England,* in Cruelty, Boldness and Presumption?

Oh that you would be stirred up to search what the matter is that the Lord is so displeased with you! it seems to me and many more, he is making you an Example to many Nations, & I hope, and do believe it will be for good to many in these Kingdoms of *England, Scotland, Ireland* and *Holland,* with all their Territories, when they shall hear, behold and consider what the Lord is doing, and suffering to come to pass upon a People that made a great shew, and a great talk of God, Christ and Ordinances, but in the very time of this great talk and profession, brought forth more Oppression then *Egypt* and *Sodom,* and have indeed done worse then all the Nations round about, and therefore thou must drink of the Cup of terrible Amazement and Astonishment, poured out by a Just Hand, as from God upon thy Inhabitants, Oh *New-England*!

And the Lord God grant for his Mercy sake, that the Inhabitants of our poor Lands of *England, Scotland* and *Ireland,* may be warned, that so they may no longer follow your pernicious Ways, and bring like punishment upon themselves as you, oh people of *New-England* have done, by provoking a Longsuffering God, who hath indeed born long your unrighteous Ways and Doings.

Oh how hath the Father and Author of all Persecution about Religion, and your deceitful Hearts fitted you for a Day of Slaughter! How are your young, as well as your old men become a Scorn and Derision in Cities and Countries! and are

not the Fruits of the corrupt Tree found among you? Is not Drunkenness, Gaming, Cheating and Cozening found among you, that it's even become a By Word, *There is a* New England *Cheat, take heed of a* New-England *Cheat.*

And how ashamed are your prophane and Professors, to hear one tell them of their and your pranks! they cannot endure to be told of your Laws; to whip, banish, cut off Ears, spoil Goods and hang at last, Dissenters from them in Religion, while themselves say it's *a great and damnable Heresie to hold Infallibility in the things of God*, and that *a man must preve his Justification by his Sanctification*, and that *there are Delusions in the Witness of the Spirit, and Sanctification must be the Judge of the Witness of the Spirit*; and that *the Seal of the Spirit is not the holy Ghost in us, and the Witness of the Spirit is only mediate, and not immediate*; and to say that *Christ is our sanctification, is a damnable Doctrine.*

And do you not say, that *God bound himself in an everlasting Covenant of Grace to the legitimate Seed of them that be in Church-covenant, and that Children are left under an everlasting Covenant, by leaving them under Church covenant; and that there is a running over of Grace from the Father to the Children in the Way of Church covenant; and that Children by Church covenant, are born in an Eternal Covenant.* See the Elders Tenents in the Bay, with much more confused Stuff too long to write or read unless it were better.

But admit all this were as true, as it is false and blasphemous, would any sober Man or Woman think this to belong or appertain to that whipping Church, and Church-members of *New-England*?

Let them lay aside their long Prayers, and then tell me what is left among them, that will either enchant the Eye or Ear of any sober Man? for are they not as Earthly minded, as Proud spirited as any, as Envious as any, and yet would be accounted the Members of the Church of Christ.

Oh how are you yet pulling down as with a Cart-Rope the Judgement begun in your Land and Country! witness your new-found ways to torture and tear like Dogs the Flesh of the

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Conſcientious, who are clear of your Calamities, in the Sight of God, though it may be ſome of their Earthly Houſes may fall, by the Hands of the barbarous *Indians*, as many have fallen by the Hands of barbarous *Profeſſors*; but I ſay, they are clear of theſe Calamities, and not at all engaged in your Quarrels which you have brought upon your ſelves, through your Pride and unequal Dealing with Diſſenters in matters of Religion, and by your treacherous Practices toward the *Indians*, all which crieth very loud for Vengeance, however you may think to hide your ſelves with Flattering Printed Papers, yet your Filthineſs doth appear and cannot be hid.

And you have now found out a new way to torture the Conſcientious People (viz.) *your Gantelop and Whip*, with which you whip an Hundred Stripes. Oh how are you grown in Cruelty! from forty Stripes ſave one, and two Pounds Fine, to an hundred Stripes, and five Pounds Fine, and this with your old Laws new revived, you have got up at *Boſton* to torture thoſe that are no ways engaged in your Quarrel (as I ſaid before) and puniſhments which God hath certainly brought upon you, for all your Abominations.

But through and over all the Cruelty of your Gantelop the Lord hath born a little one, and though you had Power to hale this mortal Body through your many whipping profeſſors and prophane, yet the Teſtimony lives over all, and is a ſweet Savour unto God, to whom be praiſes forever, and evermore.

And I hope all that fear the Lord, both ſmall and great will be found in the ſame Teſtimony, and to it ſtand to the praiſe and glory of God, who is now requiring at your Hands the Blood of his innocent Servants and Martyrs, ſlain by that murdering ſpirit, which in *Perſecutors* hath lived, reigned and acted, from the Day of righteous *Abel*, unto this Day.

And now you would pick a new Quarrel with the *Quakers*, and ſay, *They ſet their Poſts by God's Poſts, and their Threſholds to God's Threſholds*, and you are troubled that *man ſhould joyn his Poſts to God's Poſts, and his Threſholds to God's Threſholds, and that in the open Meetings of the* Quakers, *whoſe damnable Doctrines and Blaſphemies provoke divine Jealouſie.*

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But you have not told us what those pernicious Tenents are that are preached in the *Quakers* Meetings, no more then you did of *Ann Hutchinson* whom you baniſh'd for her Teſtimony, as hath been hinted.

But to whom ſhould man joyn his *Poſts and Threſholds*, if he have any to joyn, as you ſay ye have? I hope none will be ſo blind and ignorant as to ſet their Poſts or Threſhold to the Devil's Poſt, and the Profeſſors of *New England's* Poſts, viz. their whipping Poſt or Gallows Poſts, no nor yet joyn their Threſhold to their Goal Threſholds, nor their Bridwel-Threſholds, deviliſh ſlaughter-houſe Threſholds, over which, and in which, Profeſſors and Talkers of God and Chriſt do and have haled over Lambs and Followers of Chriſt, and in which they crop their Ears, and out of which they bring them in their Wills and Madneſs, and baniſh, whip and hang them in their blind Zeal.

And you can take God's Poſts which he through the Operation of his Everlaſting and Eternal Spirit hath fitted and prepared for his holy Building, and hang them upon the Devil's Poſts (viz.) your Gallows poſts, and ſet them to your whipping-poſts, and ſport your ſelves with tearing and rending their naked Backs, and Arms, and tender Breaſts of Men and Women with forty Stripes ſave one, and ſometimes an hundred. Oh bloody Butchers of Profeſſors! how do you ſtinck of Blood, of Innocent Blood. And now after, and for all theſe Abominations which you have committed againſt the Lord God, and his Appearance in his Sons and Daughters, Servants and Handmaids, upon whom he hath in theſe Latter Dayes poured out of his Spirit, according to the Scriptures and the Promiſe of God, and that upon ſome amongſt your ſelves, which called to you to mind the Light and Spirit, and its Teaching, and alſo cried out againſt your Idolatrous Practices, and confuſed Principles; and againſt your ſmiting Spirits, and that before that reproachful Name of *Quaker* got up, all which you have evilly intreated, baniſhing ſome, and whipping others, before the *Quakers* were ſent from God to call you to Repentance, and Amendment of Life, that you might

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not dye in your Sins, but there you moſt Evilly Intreated.

And now the Lord for his own Elect's Sake is riſen to take Vengeance, and make Inquiry after Innocent Blood, which your proud and earthly Hearts have drunk in, and was hid through Deceit.

And the Lord God is making you, as I may ſay, as a Sign to many Nations, that ſhall coolly, and ſeriouſly hear and conſider what you have profeſſed, and what brought forth; and now you would fain hide your ſelves a little longer, and ſay, *The* Quaker *is the chief Cauſe of our Miſery, and he joyns his Threſholds to God's Threſholds, and his Poſts to God's Poſts, and that in the open Meetings of the* Quakers, *whoſe blaſphemous Principles, &c.*

But ye have not printed their Principles that ye call *ſo provoking Divine Jealouſie*, no more then you printed *Williams* his Principles whom you baniſhed, nor yet *John Wheelwright's* Principles, which ſet the Prieſts and Profeſſors in *New-England* in an Uproar in the Year One Thouſand Six Hundred Thirty Six.

But *John Wheelwright* ſpoke many things which are now come to paſs; and alſo bore Teſtimony to the Light. Read part of his Sermon preacked at *Boſton*, which provoked Jealouſie, but not Divine, but Deviliſh Jealouſie.

And in his third Uſe in that Sermon, did he not ſay, *The ſecond Sort of People that were to be condemned, are all ſuch, as do ſet themſelves againſt the Lord Jeſus Chriſt, ſuch are the greateſt Enemies to the State as can be, if they can have their Wills, you ſee what a lamentable State, both Church and Commonwealth will be in, then we ſhall have need of mourning, the Lord cannot endure theſe that are Enemies to himſelf, and Kingdom, and People, and unto the Good of his Church; ſuch ſhall never be able to prevail againſt the Lord. What will be the End and Iſſue think you, if People do ſet themſelves againſt the Way of Grace and the Lord Jeſus Chriſt? This will be the Iſſue of it, thoſe that oppoſe the Ways of Grace, and reſiſt the Truth, they ſhall* wax worſe and worſe, 2 *Tim.* 3. 8. *they may happily proceed a great Way, but the time ſhall come that they ſhall go no further, and by*

Reaſon

Reason of the Agitation of things it will come to pass, that the Church will be cleared, and your Folly manifested unto all men, so saith the Apostle, It is a hard thing to kick against the Pricks, *Acts 9. 5. Who ever strove against God and prospered? If men or women fall upon the Lord Jesus Christ they break, but if the Lord Jesus Christ fall on them he will grind them to Powder: If any fall upon Christ, and will not let Christ alone, but fall upon them which hold him, and will abuse them, and be buffeting the Lord Jesus Christ, there is never a Stroke they give, but makes Wounds in their Consciences, but if they will be heaving one Christ, they shall find it the heaviest Stone that ever was; it will fall and grind them to Powder, if People set themselves against the Lord, and the Ways of Grace, and his Truth this will be the Issue of it on their Part; either those that set themselves against the Ways of God, they will be put to silence by the Light that cometh from Christ; for such Truths come with such Light and Power that they shall be so convinced, as that they shall not be able to speak any more in the Case, as Christ put down those that came against him, so that they durst ask him no more Questions; and so there cometh such a Power from the Word held forth by the Saints of God, that it will strick a Fear into their Hearts that oppose it; What ailest thou O* Jordan *that the Floods go back! Tremble thou Earth at the Presence of the Lord. They that came to Christ fell back, there cometh a divine Power from the Lord that turneth them all back; the Lord will strick with Trembling those that come against* Jerusalem; *or if they be not put to silence, it will come to pass in time, they will fall into a wonderful Strong Passion, and will quarrel with the Saints of God. It was the Case of* Zedekiah *with* Michaiah, *the Question was, which of them had the Spirit of God, and he comes and smites the Prophet* Michaiah *on the Cheek, but the Spirit of God is not a smiting Spirit.* Stephen *convinced the* Jews, *and did by the Power of the holy Ghost Evidence his Cause to be the Cause of God, and they were not able to resist the Spirit by which he spake and they came and run upon him, why do ye resist the holy Ghost (saith he) what maketh the Sin against the holy Ghost, but Enlightening, and setting themselves against the way of Truth, and*

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perſecuting it in Malice and Wrath. It is a fearfull thing to fall into the Hands of the Living God. *Heb.* 10. 31. For our God is a conſuming Fire, *Let every one (in the Fear of God) have a Care how they ſet themſelves againſt the Truth, and Ways of God, and the Ways of Jeſus Chriſt; for we muſt all appear before the Judgement Seat of Chriſt,* 2 Cor. 5. 10.

Thus much of the Sermon preached by *John Wheelwright*, in the Year 1636.

By which you Profeſſors of *New England* may ſee how prophetical he ſpake of what is come to paſs and fulfilled on you, as he ſaid, *If People did ſet themſelves to Oppoſe and Reſiſt the Grace of God, and his Way and Truth* (as you have done) *ſuch ſhall wax worſe and worſe.* And are you not more and more enraged, and crying out Blaſphemy and Hereſie? but have not given Account what thoſe *Blaſphemous and Heretical Principles* are, againſt which you have ſet your ſelves this Thirty or Forty Years. And why did you not print *Obadiah Horne*'s Principles, to whom you gave Forty Stripes ſave one, and his Fellow-Sufferer's Principles, whom you alſo whipped in a Cruel Manner? So it ſeems all muſt fare alike that ſute not with your Will-worſhip. But now of late you have printed againſt the *Quakers*, but give no Account either what they ſay, do or hold, which ſeems to me to be very brutiſh, and below common Civility or Manhood: You ſee, I do not ſo by you; but plainly tell, what you ſay, do and hold, and may enlarge upon all, if I have been too ſcant in my Account, neither indeed would I be willing to be otherwiſe dealt with in ſuch a Caſe.

What! are you ſo Mad-drunk with Blood, that ye care not either what you do, ſay, or print? You have no need to make your ſelves more naked.

Could not your Secretary *Rawſon*, which hath partaken with you in your Wickedneſs and Folly, and has had a large ſcope of Blood with you, adviſed you better then to put in print ſuch a piece of Folly? Why did you not ſet him to work, and print the *Quakers Abominable Bleſphemies and Idolatries*, as you call them, that ſo all People might have judged of the

Matters, or else kept his printed Piece in *New-England*? for People here in *England*, even many Prophane Ones, and much more sober Men and Women, know the *Quakers* Principles and Conversation also, and are not willing to close their Eyes, as Professors in *New-England* have, and here in *England* likewise many Professors do.

Its well known *Rawson* hath Envy enough in his Heart to lay open *Quakers* Faults, if he could find such great ones; but may be he intends to wrap the Lambs in Wolves Skins, like one of their Priests, who was talking of the *Quakers*, and was asked, *Why they should suffer so deeply*, or the like, *seeing no Evil Thing was proved against them*? *Why* (said the Priest, or words to that purpose) *in case you have a Wolf in your Trap, but may be cannot prove he killed a Lamb, or the like, but he is a Wolf, and of such a Nature as will do Mischief; so he must not go, and the* Quaker *must suffer though nothing can be proved against him or them, but in the Trap he is.* And may be that is the Matter that you go aboard Ships, and Rifle the *Quakers*, and then carry them into Prison, and lock them up, may be when they have been long tossed upon the Sea, and would gladly enjoy a little fresh Air and Victuals.

Well, the Lord God, against whom you have done Evil, above what can be said or written with Tongue or Pen of man, open your Blind Eyes; yea, if you could come to him who is the Light and Life of all Good Men and Women; he, I say, would anoint your Eyes, that the God of this Wicked World, to wit, the Devil, hath blinded, and then would you see as you are seen, and be humbled before the Lord God of Everlasting Pity, which hath no Pleasure in him that dyes, who indeed would have all return and live. A Remnant there is that know, he is a very Pitiful God, and a Gracious God, a Sin-pardoning God, a God that blots out Iniquity as its turned from; therefore turn ye all People to the Light; for God is Light, and his Son is Light; so love the Light, and ye love God and his Son, who is come a Light into the World, that whosoever believes in him and follows him, should not abide in Darkness, nor Envy, nor Anger, nor Wrath, nor Malice,

but

but come to Love, which (thinks, muchleſs) does no Evil to any man; and ſo, live in God, who is Love: but firſt they muſt come out of the Devil, who was, is, and ever will be a Murderer of Mankind, both Soul and Body, without they turn from him, and deny his wicked Spirit; and indeed, the Fruits of his ſpirit are manifeſt, which are Anger, Wrath, Whiſperings, Evil-ſurmiſings, &c. which being lived in, grow to Baniſhings, Whippings, Cutting off Ears, Hanging and Murdering about Religion, and what not that is Aboninable; and againſt ſuch Wickedneſs there is a Law of God and Man: But the Fruits of God's Holy Spirit are Quietneſs, Meekneſs, Lowlineſs, Temperance, Brotherly-kindneſs, Merciful as God is Merciful, againſt ſuch there is no Law; for all Law is for ſuch, I mean, not all mens Laws or Decrees which are made againſt the Innocent; but all Good, Juſt and Equal Laws, are not againſt, but for, all ſuch as truly Fear the Lord, and work Righteouſneſs, and abide in him, who is the Author of all Good, to whom be Praiſe forever, *Amen*.

Reader, be not troubled that I uſe the word *Profeſſor* ſo often, for it very often riſeth in me ſo; and I mean, ſuch as profeſs God, Chriſt and Scriptures, and Ordinances of the Goſpel, but live in another Spirit, and them are the *Profeſſors* meant: but ſuch as poſſeſs, and then profeſs, what, and no more then they do poſſeſs, ſuch *Profeſſors* my Soul loves, and the Lord my God loves, and will love for evermore.

AND now I may set down some *Tenents*, which I found written in a Book called, *The Elders Tenents in the Bay*. So if they be your *Tenents*, ye Elders of *New-England*, consider of them (for some of them appear very unsound) if they be not, then disown them, and let's have it under your Hands; or if you will own part, then let's know which part, and how many; they are numbred from One to Forty Six: Those of them which I am most dissatisfied in are thus noted ☞ on the Margin.

Tenent I. *The Promises of Grace are Conditional, and no Promise is absolute, but hath Conditions, either expressed or implyed, in the Right of which Condition the Promise is performed, and so by us to be pleaded.*

II. *There are saving Preparations before Union with Christ.*

III. *The Law subdues the Will, and we may too much cleave to the Gospel.*

IV. *Faith is first given to the Soul before Christ.*

V. *We are Co-workers with Christ in our first Union.*

VI. *Sanctification is the first Evidence of our Justification.*

☞ VII. *Faith is alwayes confirmed by Signs and Promises, and not by Spiritual Manifestations.*

VIII. *Sanctification is more plain and perspicuous then the witness of the Spirit.*

XI.

☞ IX. *There are Deluſions in the Witneſs of the Spirit.*

X. *Sanctification muſt be the Judge of the Witneſs of the Spirit.*

☞ XI. *The Witneſs of the Spirit is only Mediate, and not Immediate.*

☞ XII. *The Nature of Man is not capable of Immediate Viſion or Spiritual Manifeſtation.*

☞ XIII. *The Seal of the Spirit is not the Holy Ghoſt in us, but the gracious Operations of the Spirit.*

☞ XIV. *To ſay that Chriſt is our Sanctification, is a Damnable Doctrine.*

☞ XV. *God hath tyed himſelf in an Everlaſting Covenant of Grace to the Legitimate Seed of them that be in Church-Covenant,* 1 Cor. 7.14. Acts 2.39.

☞ XVI. *Children are left under an Everlaſting Covenant by leaving them under Church-Covenant.*

☞ XVII. *Children are left under a Covenant of Faith, by leaving them under a Church-Covenant.*

☞ XVIII. *Church-covenant reaches to a Thouſand Generations.*

☞ XIX. *Children by Church-covenant are born in an Internal Covenant,* 1 Kings 14. 13.

XX John Baptiſt's *Faith was evident by Leaping in the Womb,* Luke 1. 44.

XXI. *Children born of Believing Parents have no Right to the Seals by that Covenant your Parents entered into after their Birth.*

XXII. *The Legitimate Seed of* Iſrael *were circumciſed, and none elſe.*

XXIII.

☞ XXIII. *There is a running-over of Grace from the Father to the Children in the way of Church-covenant.*

XXIV. *The Jailer had right by Church-covenant to the Seals,* Acts 16. 33.

XXV. *Faith the Condition of the Covenant is before Justification.*

XXVI. *We are justified with respect to Works.*

☞ XXVII. *The Spirit of God of it self is not a sufficient Witness, although it reveal to the Soul a sure Promise except it reveal the sight of some Graces.*

☞ XXVIII. *One that hath the Evidence of Faith, if he falls into some Sin, its not a season to look upon his Assurance but his Sin for Recovery.*

XXIX. *That Faith that justifies my Person, and will serve to believe with, is not sufficient to come to a Sacrament.*

XXX. *That Church-covenant is the staple commodity of* New-England, *saith Mr.* Ward *of* Salem *or* Ipswich.

XXXI. *To dismiss a Member of such a Church as holds forth a Covenant of Grace to be absolute without condition, and the Evidence thereof without respect to condition, is sinful, and the nursing them up in Sin.*

XXXII. *Errors that are ripe to be prayed and fasted against, which tend to the Subversion of the Gospel, are not fit to be named, nor the Persons that hold them.*

XXXIII. *To question a Ground of Faith to pray and fast against such Errors, that come under a pretence of Justification, to tread down Sanctification; I demand*

how

how one ſhould ſay Amen to a thing doubtful? and to bring thoſe Scriptures, Mat. 2. 7, 1 Cor. 14 8. 16. Rom. 14. 23. *is hideous Blaſphemy.*

XXXIV. *A Member dealt withal for an Offence, which is not convicted of the Offence, nor ſufficient Means of Conviction, who was willing to confeſs ſo far as Light was manifeſted, and attend for more Light to conviction, Jeſus Chriſt cenſured not ſuch an one for an abſolute Sinner.*

XXXV. *A Member under the Admonition of a Church, if they come to the Sacrament, are to be excommunicated.*

XXXVI. *Sanctification in the Nature is permanent, immortal, immutable.*

XXXVII. *The Image of God in* Adam *was not created, but infuſed, and the ſame way that the Image of God was infuſed into* Adam, *Faith is infuſed.*

XXXVIII. *If a Woman, being a Member of a Church, and diſmiſſed to another Church, be delivered of a Child by the way, that Child is a Member of no Church becauſe born between two Churches.*

XXXIX. *If upon leave from an Officer of a Church, a Member may have Liberty to be abſent to hear in another Church, yet if he ask leave by a Deputy, and depart, he muſt give Satisfaction for ſending a Meſſenger, and not coming himſelf.*

XL. *To hold Juſtification is not laid up in myſelf but in God's everlaſting Love witneſſed in an abſolute Promiſe, is a doctrine of Liberty and Licentiouſneſs, & a way to commit all Sins, and not to be troubled.*

XLI.

☞ XLI. *If a Man see no Christ nor no Faith, if he see himself full of Mortification, he may safely come to the Sacrament upon that Ground.*

☞ XLII. *What the Minister binds in Church-censure, is bound and loosed in Heaven.*

XLIII. *That the Covenant God made with* Abraham *in* Gen. 17. 7. *was a conditional Covenant.*

XLIV. *That Faith must go before Justification, as a Means to obtain Justification,* Gal. 2. 16.

XLV. *That though a man be ungodly before he be called and justified, yet not immediately before he is justified; for he is called before he is justified,* Rom. 8. 3.

XLVI. *That Christ stiles his disciples a Faithless Generation, and he must needs mean of them, because he saith,* How long shall I be with you, &c? *Mark* 9. 19.

Queries

QUERIES by another Hand for the *New-England* Priests and Elders to Answer.

1*st*, WHether did Christ come to save mens Lives, or to destroy them?

2*ly*, Whether did not Christ dye for all men, to the Intent that all men through him might have Life, and believe in him, and be saved?

3*ly*, whether the Gospel is not a Gospel of Salvation?

4*ly*, Where did ever Christ or the Apostles make any Law, to put any to Death that did blaspheme against them, and would not hear them, but rather left them to the Eternal Judgment and Death, and the Tares and Wheat to grow together till the Harvest?

5*ly*, Whether have not *New-England* Priests and Elders brought forth a Monstrous Birth of the Flesh, worse then *Balaam*, worse then *Core*, worse then *Cain*, *Herod*, *Pharaoh* and *Nebuchadnezar*; for these never pretended themselves to be *Christians*, and therefore my Query is, whether ye *New-England* Priests and Professors, since ye fled out of Old *England* into the Wilderness of *New-England*, whether you have not brought forth many Monstrous Births, like Bruit Beasts, like Dragons, like Cockatrices, like Roaring Lyons and Devouring Wolves? Let the Fruits of the Birth that they have brought forth in the Wilderness speak.

For, hath not this Monstrous Birth, or Births, so suddenly brought forth without the Midwife, which hath been begotten by the old Serpent, devoured Widdows Houses, spoiled the Goods of the Innocent People of God, Whipt, Hang'd, Banished, Cut off Ears, Branded with Hot Irons?

Now if this be the Birth of the Spirit, let God, and Christ, and the Scriptures, and all Good *Christians* judge.

6*ly*, Whether or no, if these be your Principles, that are here laid down, you can make them good by Scriptures? and if you can, in your next give us Chapter and Verse for it.

7*ly*, Whether is this the God that you have made in the Wilderness of *New-England*, and worshipped it? Surely Christ will break it to Powder, and put it into your River to drink, as *Moses* did *Israel*'s Calf.

And over your Red Sea God's Heavenly *Israel* shall go dry-shod, and on the Banks above it, they shall stand and praise God, and see you wallowing in your own Red Sea of Blood, who pursue after the Blood of the Righteous, to bring them into your Spiritual House of Boudage: but God will bring your Counsel to nought, as he did your Fore father, *Pharaoh* and his Host:

For wherein do ye differ from all the Monstrous Births of the World, with your Fleshly Carnal Weapons, against the Birth that is born of the Spirit, and the Womb of the Morning, *Jerusalem*, which is above, who is free, and her Children, which is the Mother of us all True *Christians*. For the most Monstrous Births, which have been brought forth in many Ages, in all Nations, are now brought forth in *New-England*, who out-strip the *Turks*, and far have out-done the Bishops, from whose Face you fled? And how can you ever any more exclaim against the Cruelty of the *Papists*? And have not the *Christians* more Liberty amongst the *Turks*, then amongst you?

8*ly*, And whether have not you dishonoured *Christianity*, more then the *Turks*, in your Lives and Actions, and the *Jews*, who crucified Christ without the Gates of *Jerusalem*? but you, who go under the Name of *Christians*, persecute and crucifie him in his Members within your Jurisdiction, and every Appearance of God, as they and all may see, that have taken a Prospect of your Proceedings in *New-England*.

You

YOu Professors and Priests of *New-England*, did the King give you Liberty for your Seditious Conventicle beyond the Seas, and give you a Patent for your Liberty, and that *none others should have their Liberty in* New-England *but your selves*? And doth your Patent say, *That you must Imprison, Banish, Whip, Spoil the Goods of all them that will not conform to your Will-Worship, and Blind Zeal, and Self Righteousness and Formalities; and if any do return after that you have banished them, then you are to Hang them, as you have done; and such as come to visit them that you do imprison, to cut off their Ears, and brand them with a Burning Iron, as you have done, that speak against your Wicked Proceedings*? Let us see, if that your Patent and the Scriptures will bear you out for your Practice, for your Hanging, and Cutting off Ears, and Burning with Hot Irons, and Banishing the King's Subjects, and Imprisoning, and Spoiling of their Goods, as you have done, to them that would not conform to your Devilish Persecuting Spirit.

And did ever the Bishops Cut off any of your Ears, or Brand you with Hot Irons, and Hang any of you, or Banish any of you, under pain of Death, if that you did Return, and make you pay Five Shillings a Day for not hearing of them, and beat you with pitcht Ropes, and Cut off the Ears of any that came to visit you, when any of you were in Prison in Old *England*.

And have not you with your cruel, Murderous, Persecuting & Oppressing Spirit, hindred the King's Subjects for Peopling that Place; and you to make worse Laws against the People of God, then ever the Bishops had against you? and thus you have acted contrary to the Scriptures, and contrary to your *Patent*, and contrary to the Laws of *England*, and are judged of all, and of God, and the Angels and of all Good Men.

And are not you *Priests* and *Professors* of *New England*, like unto those Workers of Iniquity, that *David* prayed against, as in *Psal.* 64. when he said, *Hide me from the Secret Counsel of the Wicked, from the Insurrections of the Workers of Iniquity.*

guity, who whet their Tongues like Swords, and bend their Bows to shoot their Arrows, even with bitter Words, that they may shoot in secret at the Perfect, &c?

But to talk of *Perfect* and *Perfection* amongst you, your imperfect Spirit cannot endure to hear: And further, *David* saith, *They encourage themselves in an Evil Matter, they commune of laying Snares privily, &c. but God shall shoot at them with an Arrow suddenly, and they shall be wounded; so they shall make their own Tongues to fall upon themselves, and all that see them shall flee away.*

And does not *Solomon* say, *The Expectation of the Wicked shall perish, and their Years shall be shortned, and the Counsels of the Wicked are Deceit, and their Tender Mercies are cruel, the Belly of the Wicked shall want, the Lamp of the Wicked shall be put out; the Sacrifices of the Wicked are Abomination to the Lord; the Way of the Wicked is Abomination to the Lord, and the Thoughts of the Wicked are Abomination to the Lord; the Ploughing of the Wicked is Sin, and the House of the Wicked shall be overthrown; the Horns of the Wicked shall be cut off*, saith David; *and the Rod of the Wicked shall not rest upon the Back of the Righteous, and the Light of the Wicked shall be put out*, saith Job; *the Wicked shall fall by his own Wickedness*, saith Solomon, *Prov.* 11 5.

And therefore consider your selves, who have persecuted and do persecute the Righteous, whether you must not eat the Fruits of your own Doings; and whether the Lord is not doing so to you, as you did to his People: And are you not as blind as the *Jews*, that crucified Christ, and called him a *Blasphemer*, and said, *Let his Blood be upon us and our Children*?

Did not Christ Weep over *Jerusalem*, when he would have gathered them? and did they not cast away all Pity and Tenderness of the Lord towards themselves? and when he told them what Misery they would come to, which did come to pass in the dayes of *Titus*, when *Jerusalem* was Destroyed; and had not they then Blood to drink, who had drunk Blood?

And have not God's people wept, mourn'd, travail'd over you and for you, *New England Priests* and *Professors*? and still you remain in your Hardness: For, what pleasure is it to

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the Flesh, or their own Wills, for the Servants of the Lord, both Men and Women, for them to travail some Hundreds, some Thousands of Miles, to warn you, and exhort you to fear God, and leave off your Wickedness and Persecution of people that would be called *Christians*, which have dishonoured both Name and Nature, Life and Religion, from whom Repentance is hid from many of your Eyes, and several of you have dyed in your Sins and Wickedness, in the *Jews* evil Thoughts, who thought *they did God Good Service in Killing his Messengers.*

Oh! you Professors and Priests of *New England*, that the Sun should go down upon you, and beset, that you shou'd be so dark, and not see your selves: for the *Jews* discerned not the Time of the Son's Coming in the Flesh, nor you the Time of his Coming in the Spirit.

And therefore, once more take heed of the Lord God leaving you to your selves, and giving you up to your Hearts Lusts, who have been the Despisers of the Goodness and Riches, and Forbearance of the Long-sufferings of the Lord God, which would have led you to Repentance; but after the Hardness and Impenetency of your Hearts, have treasured up Wrath against the Day of Wrath, and Revelation of the Righteous Judgments of God: And therefore, how can you expect but Indignation, Tribulation and Anguish upon all you that have done so many Wicked Deeds against the Servants of the Lord and drunk their Blood?

And therefore, you that be sober mind and consider these things, and consider what *Jacob* said of the Cruelty and Wrath of *Simeon* and *Levi*, *O my Soul, come not thou into their Secret, unto their Assembly, mine Honour be not thou united; for in their Anger they slew a Man, and in their Self will they digged down a Wall*, and he said, *Cursed be their Anger, for it was fierce; and their Wrath, for it was cruel.* Now *Jacob* was the second Birth; but we do know, that you that are born of the Flesh will persecute him that is born of the Spirit; but the Birth of the Flesh is not a True *Christian*, neither can enter into the Kingdom of God, except ye be born again?

G. F.

The

The Copy of a Letter which was delivered into the Hands of *R. Bellingham*, late Governour of *Boston* in *New-England*, for him to read and consider, with his Assistants, & the Inhabitants of the Town of *Boston*, with the rest of their Brethren where this may come.

THe Powers that are ordained of God, are for the Punishment of Evil doers, and for the Praise of them that do well: But thee, *Richard Bellingham*, who art accounted Chief Magistrate in this place, hast not acted by this Rule, in what thou hast done against me; but hast laid thy Sword upon the Innocent, for which the Lord God will plead with thee and your Priest whose Name is *Increase Madder*, who was one with thee in thy Cruelty, and the rest of your Brethren, who were present; but the people who came to hear, thou turnedst out of thy Doors, that they might not see your Works of Darkness, although I desired thee, that they might see what was done; for *Truth is not ashamed, neither doth it hide it self in Corners*; but Cruelty and Oppression seeks to cover it self, as *James Oliver* would do, who said, *I was a Woolf, and you would kill Wolves*; who had no hing against me, to prove me in that beastly Nature, but *I was a Stranger unto you*, who are Professors of the Scriptures, which say, *You should not forget to Entertain Strangers*; but this was the Entertainment I found amongst you,

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a Constable seized on me and my Goods, and took them from me before I was on your Shore, and brought me before thee *Richard Bellingham*, who hadst nothing against me, but that I was a *Quaker*, also asking me, what I came here for, and how long I would stay, and whither I would go? my Answer was, I stood in the Will of the Lord, and did not know how long I should stay, nor whither I should go, but as the Lord orders me. Thou saidst I spake very meekly, and was a sober man, yet thou by Tempting Words soughtst to insnare me, and scoffingly said, you are free from Sin, are you not? My Answer was, my Faith stands in that Power which cleanseth my Heart from dead Works, to serve the Living God in the Newness of Life; and the Grace of God which brings Salvation, which hath appeared to all men, was my Teacher, which taught the Saints of old to deny all Ungodliness and Worldly-Lusts, and to live godly and soberly in this World, but your Teacher *Increase Mather*, said, *There was nothing in him that he hoped to be saved by, and that there was none cleansed from all Sin on this side the Grave, and there was none good; no not One.* Unto whom I said, *Thou art a dark man, and speakest ignorantly of the Things of God*, at which thou rose up in much Anger, and hadst much to do to keep thy Hands off me, which was not seemly for a man that sitteth on the Seat to do Justice: And so thou spake to thy Officer to take me away, & wouldst not suffer me to speak in my own Defence, which was not denyed *Paul* by *Felix*, who was counted an Heathen; and so thou gavest Order to keep me close, and let none come at me, where I am kept in a stinking smoaky Hole; and also thou and thy Assistants, I hear have laid a Fine upon the poor man (in whose Ship I came as a Passenger) of an Hundred Pounds, if he send me not away the first Opportunity. Oh ye cruel ridged Professors! the Lord hath opened an Eye that seeth you, and he will redeem his People from under your Bondage, who are exercising your Cruelty upon them; but the Lord will plead with you; and also the Man not willing I should lie in such a nasty Place, desired of you to let me be at his House till he had an Opportunity to send me away, but ye would

would not, who have nothing worthy of Bonds to lay to my Charge. Oh how hath the God of the World blinded your Eyes, and filled your Hearts with Envy against the Appearance of God! who are Professors of the Scriptures, and say, *They are your Rule*; but you know them not, nor the Power of God which gave them forth; as it was said to them of Old, who were crying, *The Temple of the Lord, the Temple of the Lord*; *and if we had liv'd in your Fathers Days, we would not have slain the Prophets*, who were garnishing their Sepulchers, and painting their Tombs, who slew the Lord of Life, and hung him on a Tree. And may I not say unto you, as *Stephen* said unto them, *Ye stiff necked, and uncircumcised in Heart and Ears, ye always resist the holy Ghost, as your Fathers did, so do ye, but they gnash'd upon him with their Teeth, and cast him out of their City, and shed his Blood*: and do not your Fruits make you manifest, as theirs did? and do not the Scriptures of Truth bear Testimony against you, that you are of the Wolf's Nature in the Sheep's Clothing, which devours the Lambs (indeed) for you do savour of the devouring Spirit, and not of the Meek Spirit of Christ Jesus, who said, *I came to save mens Lives, and not to destroy them, who is come and his Reward is with him*; who said, *It hath been said by them of old time, thou shalt love thy Neighbour, and hate thy Enemy, but I say unto you, Love your Enemies, pray for them that despightfully use you, and persecute you*, Mat. 5. 43, 44. But thee *Richard Bellingham* art of another Spirit, the Lord rebuke thee, who said thou thought'st thou didst God good Service in what thou did'st against us: So the Words of Christ Jesus are fulfilled upon thy Head, which he spake saying, *They shall speak all manner of Evil of you, and they will think they do God good Service, when they kill you.* So out of thy own Mouth art thou judged; but as for thy causing thy Jailer to read the thirteenth chapter of *Zachary* to me, that will not cover thee in the Day of the Lord, for he is come who is the End of the first Covenant, and hath brought in the better Hope, which destroyes the Devil & his Works, and saves men alive, who rebuked his Disciples, when they would have had Fire come down from Heaven

Heaven, as *Elias* had, to deſtroy them with whom they were offended, but he ſaid unto them, *Ye know not what Spirit ye are of*; before whom all things are naked and bare, who beholds thy Cruelty, who wouldſt have me give thee under my hand, never to come to this Town more, or elſe in Priſon it ſeems I muſt lie, till by your Law I am forced to another Land; but unto thy cruel Will herein I dare not bow; for I may come again into this Town, and honeſt men who fear the Lord may live here, when your Laws are vaniſhed as the Smoak before the Wind, and your falſe Doctrine come to ceaſe, which your Prieſt *Increaſe Madder*, and ſome of you held forth, when I was before you; for he is made manifeſt whom we bear Teſtimony unto, who is given of God, *for a Covenant of Light unto the Gentiles, and for Salvation unto the Ends of the Earth*; this is he of whom it was ſaid, *Of his Fulneſs we have received*, and by Grace were they ſaved, & not of themſelves, it was the Gift of God, and they had theſe heavenly Treaſures in their Earthen Veſſels, as the Scripture ſaith, *Acts* 6. 8. *Stephen* was a man full of Faith, and of Power, and the Saints were filled with the holy Ghoſt, and ſpake as the Spirit gave them Utterance, *Acts* 2. 4. And Chriſt Jeſus ſaid, *He that believeth on me, out of his Belly ſhall flow Rivers of Living Water*, John 7. 38. *Ye know the Spirit of Truth, for he dwelleth with you, and ſhall be in you; and I am in my Father and you in me, and I in you* John 14. 17, 20. And the Apoſtle ſaid, *Chriſt was in them the Hope of Glory*. And he to the *Corinthians*, *Chriſt was in them except they were Reprobates*. And theſe were Miniſters of the Spirit, who had theſe Heavenly Treaſures in them; but what a Miniſter *Increaſe Madder* is, let them whoſe Eyes are open judge, who ſaith, *He hath nothing in him by which he hopes to be ſaved* A dry Tree! and miſerable Sheep are they, who have ſuch a Shepherd, and well may it be ſaid, that they that feed and follow ſuch Teachers, *give their Money for that which is not Bread and their Labour for that which ſatisfies not their Souls*. And *Increaſe Madder* ſaith, *There is none cleanſed from all Sin on this ſide the Grave*; but the Scripture ſaith, *As the Tree falls, ſo it lies*; *and as Death leaves, Judgment finds*,

finds, and there is no Repentance in the Grave. Where must they be cleansed then? I know not, except he believes as the Pope doth, that *there is a Purgatory*, because he saith, *not all their Sins*; for indeed the *Papists* do believe, that *their venial Sins* (as they call them) *shall be purged away there*; but the Scripture saith, *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin*, 1 John 1. 7. *And ye shall know the Truth, and the Truth shall make you free*, John 8 32. *And there is therefore no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death*, Rom. 8 1, 2. And *John* saith, *Herein is our Love made perfect, that we may have Boldness in the Day of Judgment, because as he is so are we in this World*, 1 John 4. 17. and these were Men living on this Side the Grave. But *Increase Madder* saith, *there is none good, no, not one*: It is very true, that those that are out of God's Covenant, and have none of these Heavenly Treasures in them but are as Clouds without Water, Heady, High minded men, greedy after filthy Lucre, whose God is their Belly, who mind Earthly things, such we have to contend with, for the Truth's sake, as the Apostles had in their Day, who were Enemies to the Cross of Christ then, as you are at this Day: I say in that State there is none good, no, not one; and the most upright of them, is as a Briar, and the justest amongst them as a Thorn-Hedge, I find it so; but blessed be the Lord, who is my Keeper, who hath redeemed me out of their Dwelling-place, and opened mine Eyes with many more, and we see where you are, and we know God's Controversie is with your blind Guides (who cause you to err) and you who are led by them, who are covering your selves with a Profession, as the *Pharisees* did, but your Hands are full of Cruelty, and your Hearts hardned in Persecution unto Blood, and are making a Mock of Sin, who in Derision are calling the Innocent Servants of the Living God, Wolves, and say you must kill them. Oh ye wretched men! God will plead with you: was

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ever the Flock of Christ Jesus found in your Practice? did ever the Lambs kill Wolves? but they that fear God, and work Righteousness are accepted of him, but always suffered as Evil-doers, by them who had a Form of Godliness, but resisted the Power, in whose Steps ye are; but such as you sow, such shall you reap, God will not be mocked by you; for the Day of the Lord is come, which burns as an Oven, wherein God will plead with all Flesh for his Seed's Sake, which he hath and is raising up, who hath said unto it live, and it shall live; though our Bodies may be laid in the Dust, yet it shall spring forth in Thousands more: So in vain do ye strive, ye mortal men, the Fruit of your doings will fall on your own Heads, a Weight too heavy for you to bear.

From One that suffers, by you for the Truth's Sake,

Boston-Prison-House, the 15th of the 4th Moneth, 1667. } John Tyso.

And *Richard Bellingham*, it is Equity and Justice for thee to return to me the Books thou tookest from me, which are mine, and is Injustice in thee to take them from me; therefore do as thou wouldst be done by, and let thy Moderation be seen, for the Lord is at hand, who is no Respecter of Persons, but gives unto every man according to his Doings; for he hath given of his Good Spirit to instruct man, but many rebel against it; but it hath taught us, who have believed in it, as it did his People of old, *To do unto all men as we would they should do unto us*; and *gives us Strength and Patience to undergo what Cruel Men may be suffered to inflict upon us*; who can say from our Hearts, *If it be thy Will, Lord, Forgive them*, blessed be his Name forever: and this is from one that hath learned of Christ, and am a *Christian*, though in Scorn by thee called a *Quaker*; yet Quaking and Trembling I have experience of,

as the holy men of old had, and as the Apostle exhorted the Saints, to *work out their Salvation with Fear and Trembling*; and so they that are true *Christians* will not wonder and mock at *Quaking* and *Trembling*; but God will plead with the Uncircumcised; for crying *Lord, Lord*, will not save them; for *it is the Doers of his Will that are justified in his Sight*; and Christ Jesus said, *Except ye eat my Flesh and drink my Blood, ye have no Life in you*, John 6. 53 And so consider thy Cruelty in keeping me here, and thy Goaler *William Salter*, who will not suffer a man to bring me work; but as Christ Jesus said, *Go learn what that means, I will have Mercy, and not Sacrifice.*

J. T.

A Copy of this fore going Paper was delivered into the Hands of *Richard Bellingham*, Governour of *Boston* in *New-England*, the [illegible] of the 4th Moneth, 1667. but no Answer I received from him or any of them; but through the Enmity of his persecuting spirit, he said, *I deserved to be Hanged*; and thus Cruelty and Wickedness they act, and would bury it in Darkness with themselves; but it is in my Heart to put it to publick View, that Wickedness and Hypocrisie might be seen and judged, and Righteousness might take place in the Hearts of the Sons and Daughters of men; for the Day is come which discovers your Nakedness, and will consume your Covering, your Out-side Profession, and hath and will shatter your old Buildings, and Raise your Foundation to the Ground. Ye Bloody Men, how do ye stink in the Nostrils of the Holy God? and are you not become a Hissing to the Nations? Your Judgment slumbers not, who have been stout against the Lord in his breaking forth in the Hearts of his People: And you whose Hands have been dipt in Blood (yea, in the Blood of the Innocent Servants of the Living God, and no Place of Repentance can by you be found) Wo is unto you, your dayes are and shall be cut off in Darkness forever; but the Holy Seed (which you have fought against) which God hath raised and

and is raising up, and also from amongst you, shall replenish the Earth: For I do believe, there are Sheep which are not yet gathered (which the Lord will gather) from off your Barren Mountains & dry Hills of your Empty, Dark, Rusty, Cankered eaten Professions, to rest with the Lord in the Mountain of his Holiness forever; and for this End is our Travail in Soul and Body, that people might be gathered to God: And the Cry of my Spirit is unto the Lord, *Oh! that his Day might more and more dawn, that People might see their Way out of Darkness, and the Chains thereof through the Power of God might be broken, and the Liberty of the Sons of God, which is in Righteousness, might be known unto the Sons and Daughters of Men, after this Deluge of Darkness and Night of Apostacy, which hath been over the World.* For God Almighty is a fulfilling his Promises, and his Day is come unto many, and the Night is far spent unto Thousands, Glory to God forever, though Multitudes yet sit in Darkness, and see it not; for *the God of the World hath blinded their Eyes, through the Enmity of the Seed of the Serpent, which bears rule in their Hearts, whereby they despise the Appearance of God, and persecute his Servants, who are sent unto them,* as it was said unto the Jews, *I will send them Prophets and Apostles, and some of them they shall slay and persecute, that all the Blood from Righteous* Abel *unto this day be required at their Hands.*

J. T.

Something

Something further, as a Teſtimony againſt the Cruelty of the *New-England* Profeſſors

AND now you *New-England* Prieſts & Profeſſors, you are found in the Steps of that old perſecuting ſpirit, beyond the reſt of the Nations in this Age of the World, in Cruelty and Bloodſhed; for you have ſlain the Prophets of the Lord, and drunk the Blood of the Martyrs of Jeſus; whereby the Iniquity of your Fore fathers you have fulfill'd in a large Meaſure, which will not depart from your Reins, nor be blotted out in Generations to come, no more then the Blood thirſty Chief Prieſts, Scribes, and Phariſees, and Hard-hearted *Jews* are; but with them you will be recorded, and bound under the Chain and Seal of Darkneſs, and numbred with the ſeed of *Cain*, who *Murdered his Brother, becauſe his Brother's Works were Righteous, and his Evil.* But notwithſtanding the great ſufferings and cruel hard-hearted Dealings we have received from you Rulers, Prieſts and People of *New-England*, whoſe Priſons, Stocks, Whips and Gallows have been our Portion from you, and for no other Cauſe, but our Teſtimony for God, who have been moved of the Lord to come amongſt you, and in true Love to your Souls: But Chriſt Jeſus, who is our Lord and Maſter, received ſuch Entertainment amongſt the great Profeſſors in the dayes of his Fleſh; and we know, the Servant is not greater then his Lord; and theſe Sufferings ſeem ſmall in Compariſon of the Eternal Weight of Glory which is already revealed, and daily God is manifeſting to his People, wherein we have great Cauſe to Rejoyce; and we ſeeing the Proſperity of that bleſſed Work, he hath made us inſtrumental in (to his Glory, and to the Comfort of many weary and hungry Souls) are daily encouraged in this bleſſed Work, and to ſound an Alarm againſt your *Babyloniſh* Building and Habitation of Cruelty, which God eternal hath determined to Overthrow, notwithſtanding you are ſtout againſt him; but the

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Lord will be too hard for you, and your Building muſt fall, who would limit the Holy One of *Iſrael*, as that Generation of Evil-doers did of old, who called Evil Good, and Good Evil, as you do, who ſay, *You think God's Judgments are upon you becauſe you ſuffer that Erroneous People called* Quakers *to live amongſt you*; ſo deſperately are your fooliſh Hearts darkned, that Judgment is turned backward, and Equity cannot enter: But behold! Cruelty and Oppreſſion covers your Dwelling-place. and you grope like Blind Men (in the dark) although God's Day is come, and the Children of it ſee your Nakedneſs, and whereby your Notion of Profeſſion is vaniſhing, and ſhall melter away (like a Fogg when the Sun ariſeth in her Strength) and *the Mountain of the Houſe of the Lord ſhall be eſtabliſhed on the tops of the Mountains*; *for* Sion *ſhall be built, and* Jeruſalem (ſpiritual) *ſhall be inhabited in Defiance of her Foes*: for, God Almighty hath thundred from his Dwelling place, and your Old Heavens muſt depart as a Scrole; for notwithſtanding your Profeſſion of Goſpel Ordinances, Death reigns over you, and to *Moſes* you are not yet come: But the Deſire of my Soul is, *That the Lord may open the Eyes and Hearts of them amongſt you, who have any Tenderneſs of Spirit in them, and who have not ſinned out the Day of their Viſitation, that they would truly turn to the Lord who ſmites, and then he would truly heal them*, who hath done Great Things for us, who have believed in his Name, and waited through the Way of his Judgments, his Mercies we have found; and our deſire is, *that others might injoy the ſame*; bleſſed be his Name who lives forever.

London, the 28th of the 5th Moneth, 1676.

From one that deſires the Well being of all men,

John Tyſo.

[Page 9. line 9. for 1646. read 1643. page 10. line 1. for 1646. read 1643.